THE NINETEENTH CENTURY.

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THE NINETEENTH CENTURY.

The Twentieth to Be the "Women's Century"

Newspapers and the Suffragists—Inconsistency Charged to the Former.

It is customary at the end of each year to take an inventory of the progress of the last twelve months. In these closing days of 1900 the mind goes far beyond the little year just closing and spans the whole one hundred which have formed this most momentous of all centuries. Each individual, in this long retrogressive glance, is apt to dwell with the greatest interest upon the forward steps of that particular movement in which he is especially concerned, and which, of course, he believes to be first in importance. The churchman carefully follows the advancement and growth of the various religious bodies; the

little from that which they occupied fifty years previous. There had been a revolution in the condition of men during that time, but for women the dawn had only commenced to break. "The nineteenth is woman's century," Victor Hugo is quoted as saying, but the idea was better expressed by Mrs. Bertha Honoré Palmer at the opening ceremonies of the World's Fair in 1893, when she said: "The greatest achievement of the nineteenth century is its discovery of woman." The century by no means has "belonged" to her, but its closing years have witnessed her own slow awakening to her powers and the world's bewildered recognition of her possibilities. The twentieth will be "woman's century," and by its close all the vexed questions of man's sphere, woman's sphere, woman's sphere, woman's spilors of man's sphere, woman's sphere, woman's spilors were of this question any more than on agree on this question any more than on agree on this question any more than on politics, The Pittsburg Commercial Casette on this question any more than on agree on this question any more than on politics nearly half a column of names of women in Illinois and especially in Chicago, who are filling various effices, and their comments as follows:

Let us imagine ladies in Pittsburg on the health beard or in the departments of public works or public safety, as assistant district attorney, county superintendent of schools, superintendent of highways, factory inspectors, public librarians, &c., and we can realize what a radical revolution this would mean. In order to maintain their pull they would be expected to go into politics. The twentieth will be "woman's century," and by its close all the vexed questions of man's sphere, woman's sphere, woman's sphere, woman's politics. little from that which they occupied fifty

billities. The twentieth will be "woman's entury," and by its close all the vexed questions of man's sphere, woman's sphere, woman's sphere, woman's sphere, woman's rights, woman's rights, will have passed beyond dispute. One steat sphere of love, duty, activity, will enfold both men and women, and the broad demands of human rights will recognize no sex.

All the libraries of the United States do not offer such a record of the process of this steady, but slow and patrial evolution, as is found in a reading of the daily papers. In a very large proportion of them the news continual progress which is tuiting piper, while the didictal evinemen offer a stillar process of the states of

a female candidate for office, and she was overwhelm-inrly defeated, and, strange to relate, largely by the votes of her own sex. She may have been one of those "stuck up things," or so much better looking than the other women as to arouse their featously; nevertheless she was beaten and a man got the office she was running for.

by its Defeat in Vermont.

There were women candidates in all the four suffrage States, and they were elected, with the exception of this one woman, who went down with the rest of the Democratic ticket in Utah. The Mansfield, Ohio, New thicket that if women could vote "there would come the danger that two-thirds of them, after the nomination of one of their number for office, would become firmly convinced that 'she's a horrid, mean old thing,' and wouldn't vote for her." It is really a comfort to reflect that it is not women who are making these flat and silly observations. Here is a gem from the Kansas City World:

The sphere of women is not in politics. She can the four politics in some New England States, that

these flat and silly observations. Here is a gen from the Kansas City World:

The sphere of woman is not in politics. She can not of necessity understand the evils and deceits of politicians.

Fure and trustful and innocent as she is, she cannot be a match for the hypocritical ward heeler, whose business it is to outwith the and to promote the very things to which his hash flaguers or any kind, there is one wholesasts higher dealer in Vermont paying at lax to the flower ment for the privilege of doing what the State haw prohibits and makes a penal offence. In Maine, where there is an the expected to attend ward caccuses and to assign at all to the flower ment for the privilege of doing what the State haw prohibits and makes a penal offence. In Maine, where there is a like against the flaw prohibits and makes a penal offence. In Maine, where there is all he must then the State have prohibits and makes a penal offence. In Maine, where there is a like against the State have prohibits and makes a penal offence. In Maine, where there is all he must then the State have prohibits and makes a penal offence. In Maine, where there is a like against the law of the State have prohibits and makes a penal offence. In Maine, where there is a like against the law of the State have prohibits and makes a penal offence. In Maine, where there is a like against the State have prohibits and makes a penal offence. In Maine, where there is a like against the State have prohibits and makes a penal offence. In Maine, where there is a like against the State have prohibits and makes a penal offence. In Maine, where there is a like against the State have prohibits and the state of this sum was cellected from relial liquor dealers, who numbered have in the State of Maine of the State of Maine, of the State of Maine at the Constitution of the State of Maine at the screen of the State constitution was adopted in the State of Maine at the general election in the state of the poils and vole for him has had prohibited to the State Constitutional

This proposition was summitted to the voters bernind. On the place, provided in the prosection was summitted to the voters bernind. On the prospective indease of the possible was a dopted by a noble masculine faind. Could it be possible was understood by a noble masculine idea with great hestation—could it be possible with those of the sterner sex sometimes overestimate the power of their manly beauty overestimate the power of the range of the manly beauty overestimate the power of their manly beauty of the voters of the state, but, as the internal revenue figures attention and an advanced to the state, but, as the internal revenue figures and the first problem of the state of the state

THE CAUSE OF WOMAN, pressive conditions which the granting of the ballot might have remedied.

Third—English women are fully represented in
the English Parliament by their best friends.
Fourth—English women's interests are conserved
in the completest way by the government of their

women.
It seems rather strange that men should be man carefully follows the advancement and growth of the various religious bodies; the business man watches with the keenest sagacity the changes in the commercial world, with their probable effect on the future; the politician is absorbed in studying the evelution of government and the part played therein by the state-smen of succeeding ages; while woman, who a hundred years ago was not a factor in Church or business or State, is overwheimed in the contemplation of her own development. She does not have to retrace the history of the whole century for this purpose, as practically this development is the outgrowth of only the latter half of it.

Fifty years ago the civil, legal, industrial and political position of women differed very little from that which they occupied fifty years previous. There had been a revolution.

Newspapers in the same locality do not the same locality do not business or state, is overtically this development is the outgrowth of only the latter half of it.

Fifty years ago the civil, legal, industrial and political position of women differed very little from that which they occupied fifty years previous. There had been a revolution.

Newspapers in the same locality do not threaten their politics or their religion. There is the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse of uralles refuse a the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse a the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse a the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse the Chronicle of Spokane, which said in a recent editorial: "So long as the great majority of our ladies refuse of the Chronicle of Spokane, which said in a recent editorial: "So long as the grea

O limpid listeneri in your placid soul
Are mingieu all the songs that brooks have sung
When, years and years, the shaggy hills among.
They babbled of their trials, with feamy tears,
Luttl, all wearled, having reached their goal,
You softly soothed their sorrows and their fears.

PROHIBITION IN NEW ENGLAND. Local Option in Maine Likely to Be Affected

by Its Defeat in Vermont.

It is one of the incongruities of prohibition,

PORMS WORTH READING QUESTIONS AND ANSWERS.

It is my desire to learn where a decorated wagon placed in a parade, to represent an organization or company, acquired the name of "float";

M. A. P. The Skyscraper Like a gigantic needle, I.

My ten and twenty—and thirty, aye— We find no origin suggested in the dictionaries. Stories standing against the sky. It appears, however, that a "float" is the English Modern science has made me able. To laugh to scorn that ancient fable, name, now adopted in this country, for a dray having a low body, hung below the hub of the wheels by The purposeless attempt of Babel. crank-axles, used for carrying heavy weights. It Encelled within my steel-trussed frame is possible that these wagons were used for the earliest A thousand atoms play the game displays intended to be used in a procession. We think Of wealth and pelf and power and fame it possible that the name for the dray came from the Morning, noon and eve they strive, fact that heavy weights used, even more than now, A throbbing, pulsing, seething hiveto be transported by water from place to place; and Push and pant and rush and drive. that in olden times the more important processions At dusk my twinkling points of light were on the water, and that displays similar to those Piercing the curtain of the night now made in land processions were made in water Show where the tollers keep the fight parades. These displays must have been on specially made boats or floats; when the roads and streets were The fight-is't upward toward that star That stands above my banner-bar! improved, and wheeled vehicles became possible. we think the name of float was taken ashore. Time can make and Time can mar. Homeward at last they wend their way. Where did the Electoral College originate from and for what purpose C. A. M. And leave me cold, deserted, gray, The Electoral College is the outgrowth of the deliberations of the Constitutional Convention To wait the sun of another day. I am the halting place along The path of life to some among

That weary, winding, shadowy throng

A stone into life's current cast,

The temple of success-to-come,

The sepulchre of hope to some-

The walt between the first and last

All things to all beneath my dome.

A Fin-de-Siecle Product.

From the Century Magazine.

From the Century Magazine.
Who draweth nigh with joyful dance,
And laughter in her sunfit glance
Whose witcheries about her cling.
More strong with each successive spring
What happy maid with cheek aglow
And eve alight? Ah, say it low!
It is the baby's grandmamma!

The grandma that we used to know—
It seems not many years aco—
A goodly dame with bag and cap,
And shining needles in her lap.
Hath she become the airy sprite
That flashed before our daziled sight,
Our little daughter's grandmamma?

What sunshine melted all the snows? When turned the sear leaf to the rose! What priceless alchemy of youth Creates this miracle! Forsooth, Doth Time himself, enamored, stand, Take back his arrows from the hand. Of baby Madge's grandmamma.

Oh, who can work the wonder out?
Your withered crone was rood, no doubt
We will most tenderly embalm
Her in those hours of amber calm,
If always with us there may stay
The grandma of our better day
Our fin-de-sleele grandmamma!
ADA FOSTER MURRAY.

From the Rosary Magazine.

Like sentine is the stelld mountains stand
About you, drest in garb of gorgeous green;
At early dawn their mirrored stapes are seen.
In shimmering outline, painted by the sun.
Upon your face, athwart the greaming sand;
Nor fade from view until the day is done.

A fitting figure of eternal rest
You typify the changeless fate of man
When, having coursed mortality's brief span
Adown the hits of Time, his life shall end,
And all his deings, be they banned or blest,
Forevermore, with other deeds, shall blend,
JOHN A. FOOTE

Watting - In a Restaurant.

From the Grand Rarits Evening Press.

I gally ordered celery and puree of green peas.

Pre waited fifteen minutes, and have neither one of

From the Denter Post.

De way is da'k an' de w'n' done blow.
I choke 'in de desert san'.
I'se blin' an' can't see wha' to go.
Good Shephe'd, take my han'!

De los' sheep cry on de mountain side, Dey 'fraid ob de col' da'k night, Dey look fo' de sprit an' de Iride, Good Shepho'd, hol' de light!

De path am dim an' de tho'ns am sha'p.
An' we watch fo' de break ob day

When we watch for de break ob day Good Shephe'd, lead de way!

De lambs done stray from de heabenly fol',

Dey know dat de Lawd gwine set dem free, Dey know dat de Mahsteh's nigh, But de night am black an' deir eyes can't see, Good Shephe'd, soun' de cry!

Fo' de guidin' han' dey blat. Deir woo too light an' dey shake wif col'. Good Snephe'd, wha' yo' at'

De woives ob hell am a prowiin' 'roun', An' de flesh ob de chillun creep. Dey cuddie down on de col', col' groun', Good Shephe'u, watch yo' sheep!

De moon done sinkin' tehin' de cloud, De staha from de sky hab gone, Ou' heads in humble pra' am bowed, Good Shephe'd, lead us on!

M nen we reach de foi' on de shinin sho', An' we lay in de sun's wa m rays. We will dry ou' eyes an' we'll weep no mo; An' we'll sing de Shephe d's praise.

The Ladles' Sin.

From the Western Club Woman.

It was a levely lady.

With manners of the best:
She was firely educated.
She was saquisitely dessed.
With a topic philanthropic,
She arose to fill her place
On the programme which was builded.
For to clevate the take.

She arose with highest purpose,
Her noble best to do—
There were seven other ladies
Upon the programme, too.

Upon the programme, too.

The lady read her paper
Till her hearers wore a frown—
The chaltman was a lady—
She would not the her down:
And when the chaltman hinted
That her limit long was o'er.
The lady with the paper
Asked for just a minute more!
The hearers all were ladies,
What could the hearers do!
There were seen other ladies
I pon the programme, too.
And those seven other ladies
Had to summon grace sublime.
To saile and wait in silent state
While the speaker stole their time.
Eight papers in a two hours, space

While the speaker stole their time.

Eight papers in a two hours' space
Gives each a clear amount.
Could not the lady read the score
Of those who also claimed the floor
Could not the lady count'
Did she imanine that he theme.
Was the only subject there.
Or that her treatment was the best,
And no one wished to hear the rest?
Was it that she forgot their feeling
Who had to lose what she was stealing.
Or that she did not care?

To think one's own all adequate
Is ignorance indeed:
To push yourself while others wait
Is rudeness beyond meed,
To take what other people own
Is stealing pure and plain—
And when our ladles calmly rise
And do this thing with open eyes,
What qualities remain!
CHARLOTTE PERRINS STEISON:

The Gobbler's Fortune.

From the Galveston Datty News.

One day in fall a turkey,
With bearing proud and buoyant,
Beheld a placard, reading:
"Mother Goose, Clairvoyant."

No supersititious nonsense Troubled this gobbler's head. "To hear my fortune, good or bad, I'll just drop in," he said.

"Your line of life is very short;

It shows a near demise.

Beware of lurking dangers,

Of a sudden, quick surprise.

Tace a dark man plotting.
But you'll escape his snare.
Only to fall the victim
Of a treacherous malden fair.

The ides of chill November Beware, ere 'us too late, You will soon join society Upon a china plate!"

Sir Gobbler left, regarding nos The warning of the shrew. Alas for him! Alack! Alas! Mer warnings all came true.

With smiles and honeyed phrases, And viands in a pan, She'll lead you to an ambush Of an armed and murd'rous man.

Soon he had crossed the witch's claw With a kernel of bright red corn. "Alas!" she cried, "You'll soon regret The day that you were born!

hese, long since I ordered the fish I guite forget and it was, but anyway I haven't seen it yet, as sirioin of beef would do, or sites of roasted

1787. When the Convention met none o the members seemed to want an executive head chosen by direct vote. The "Virginia plan" provided for an election by the "National Leg-islature;" the "Pennsylvania plan" looked for an that their election would not cause any excitement, and that they would vote for the man they accmed fittest to be President; so that the new President would be chosen without general worry or interest.

Could you give me an outline of the new system of government in Australia? Has it gone into effect? What is the title of the head? What will each colony be called. The confederation of Australia is patterned upon the Constitution of the United States. There will shows it as if seen edgewise extending in the be a Governor General appointed by the sovereign for six years; a parliament of two houses, Senate and House of Commons, the Senators chosen for six years, cluded between the rules must be conceived the Commons for three years; the House will originate money bills, the Senate may reject them or may suggest amendments, but cannot amend them directly. There will be a High Court of Justice, with appeals in certain cases to the Privy Council in England. The act goes into effect on Jan. 1, 1901. The colonies will retain their names, but will be provinces of the confederation.

confederation.

I would like very much to know whether there is any historical record of Plum Point, situated on the Hudson River about two miles south of the city of Newburgh, being occupied by either the American or English during the War of the Rebellion. Plum Point is about 150 feet in height, rising almost perpendicularly, and is covered on the river front with large trees. Along the shore for a distance of about 2,000 feet and concealed by the trees are earthworks that are as pisin and distinct to day as the day they were made. About every ten or fifteen effect there is an opening as though there had been guins planted all along. I have two centum balls that were dug from the front of the earthworks, and I would like to find out, if possible, whether they were fired there by some enemy, or were left there by those occupying the place.

Plum Point was not the scene of any battle. Can-Plum Point was not the scene of any battle, Cantonments of the army extended around Newburgh in 1783 in all directions, and to some distance.

Regarding "Weish Rabbit," Webster eays: "Weish Rabbit (properly Weish rare-bit), cheese meited into a mass and usually spread over sinces of toasted bread."

1. When was the Astor House built? 2. Also when was the Hith Avenue Hotel built? 5. About where clid John Jacob Astor live on Broadway when the hotel was built?

F. W. Alford, who wouldn't accept the plain, colloquial is. At the same time it is worth while to state origin of the expression, and had to find a philologi- the hypothesis so that it may be criticised cal beginning for it. There are a dozen similar and tested, and in order to encourage conphrases is common use. 1. In 1841. 2. In 1852. tinued observations of the Zodiacal light, 3. At 376 Broadway, until 1841.

Please tell me how the colored people of the State of North Carolina were disfranchised of their votes.

A. A.

But all I see before me is my plate and knife and fork. How good it looks upon the card—the "curry of spring Hamb.

But I'd be glad to simply see a site of cold boiled ham.

There are some other things to read, as "vermicelli cake." The suffrage clause in the North Carolina Constitu-And "macaroni au fromage," but if I had a steak,
Or just a piece of loasted bread, or tiny bit of cheese,
"Twould help me live, while waiting for the "puree
of green peas."
I sit here, silently and wan, and try to feast my eyes
On "apple cobblet—cream sauce" and several kinds
of pies.
"Coffee looks well when printed, and so does "lemon
ice."
But to see one thing materialize would be so very nice!
I have read the menu over from "consomme" to "tea"
And sit here caimly waiting, till the waitess waits
on me. tion requires that a voter shall have lived two years in the State, six months in the county, and four months in the election district; that he must register personally; be able to read and write any section of the Federal Constitution, and have paid his poll tox before March 1 of the preceding year-that is, twenty ancestors were qualified to vote on or before Jan. 1, a region of the sky in which there is an as-1867. No negroes were allowed to vote at that date.

Can you name the author of this poem, and give a "Unde rubor vestris eb non sus purpora lymphis, Numen convivae presento agnoscite numen. Nympha pudica Deum videt et erubuit."

Richard Crashaw wrote the Latin poem, and also

22, 1900, will be nonorable in this respect
the usual translation of the last line: "The modest by the discovery by Prof. Wolf of Heidel- It is thus with the Christian religion. The

Is a veteran of the Civil War entitled to a pension, providing he was not injured in that war. In the event of his having received a pension through fraud to otherwise would the Fension Bureau continue to pay the pension, if it became possessed of the facts in the case, or what action would it be likely to take?

He may be entitled to a perision; pensions are given for almost any reason. If the Pension Bureau knew of the fraud, it would stop the pension and prosecute the pensioner.

Who is responsible for the saying: "Ask me no questions and I'll tell you no lies."
D. D. Oliver Goldsmith, in "She Stoops to Conquer." Act III. makes Tony Lumpkin say: "Ask me no questions and I'll tell you no fibs."

The American sliver dollar passes for 100 cents in the Philippines, in Chine and Japan, and has double the value of the Mexican or native coins.

J. J. K. The Philippines are United States territory

Where shall I find statistics as to death rate in United States caused by strong drink! Also as to amount spent or lost by each drinker, &c. D. J. D. In the Cyclopædia of Social Reform, under "Temperance and Liquor Traffic," you will find many statistles; the Voice, the chief prohibition newspaper, published in this city, can supply others. There are no government statistics, we think.

What was Charles Darwin's religion: If not a Christian at his death did he ever profess Christian-We don't know what Darwin's innermost beliefs were; he died in the Angilean Church and is buried in Westminster Abbey.

I have a copy of the report of the "Committee of Safety" of the Dartmoor prisoners on the massacre there in 1815, also a lithograph of the prison. If they are of interest to J. W. I smould be glad to show them. W. B. OBNE, 37 Broad street.

The quotation for which D. F. K. asked last Sunday is from Longellow. The last three lines are possibly the only living ones in his line poem. The Birds of a lillingworth," one of his later productions, RUFUS E. MOORE,

P. M.—Elaimar Hjorth Boyesen was born in Freid-richsvaern, Norway, Sept. 28, 1848; graduated at the University of Christiania in 1868, and came to this country in 1869; he became professor of Latin and Greek in Urbana University, and professor of German in Cornell in 1874; in 1880 he was made professor of Germanic languages in Columbia. He died in this city on Oct. 4, 1895. His writings are: "Gunnar. a Norse Romance;" "Tales From Two Hemispheres," "Falconberg," "like on the Hilltop," "Queen Titania." "The Light of Her Countenance," and other novels, and many essays and monographs on literary and philological subjects.

Howard Braley-The Constitution remits to the various States the right to confer the suffrage on whomsoever each shall choose; the result is that in papers" may vote after a residence of greater or less length. In Colorado an allen who has resided in the State for six months, and has had his "first papers" for four months, may vote at any general election. So, too, in Kansas and Nebraska, Oregon and South Dakota. The right of citizenship is one thing. the to vote, but he remains a citizen.

Valiant-The Constitution provides that a State's representation in Congress shall be reduced when it denies the right to vote to male citizens entitled to vote except as a punishment for crime, the reduction

Anna Rabbitts-In 1892 there were 743 periodicals printed in Russia, of which 559 were in Russian; in 1899 there were 317 periodicals published in St. Peters burg, 106 in Moscow and 479 in other places, a total of 902. You can get the more important through an importing news company.

SCIENCE.

During the Paris Exposition an annex, devoted to aeronautics, was maintained at Vincennes, where balloons and similar appliances were exhibited and competitive trials carried out. In the long-distance trials of Sept. 30, 1900, a balloon directed by Count de la Vaulx traversed about 740 miles (to Poland) in 21 hours 45 minutes, and another in charge of M. Balsan traversed more than 730 miles (to Dantzig) in 22 hours. Again on Oct. 9 M. de la Vaulx travelled more than 1,150 miles in 35 hours 45 minutes. These trials are interesting for the progress shown in the length of voyage and especially in the time during which the balloons were in the air.

tory at Lussin, on the Adriatic Sea, where the atmosphere is very clear, has studied the Zodiacal light during the past few years and that these words are not mine, but those of has recently published his explanation of this little-understood phenomenon. Hels and "W." asks again how I know that "Chris-Chaplain Jones of the United States Navy tianity is any other than of purely human explain the Zodiacal light as a ring of nebulous matter surrounding the earth, lighted by the solar rays. Seeliger explains the pres- ing to act upon the text just quoted. ence of this matter by remarking that small meteors, such as produce shooting stars. election by special Electors, who should meet and must circulate in great numbers, about the and hell, and says that in spite of nearly choose the President from outside of their own num- earth. Mr. Brenner, on the other hand, atber. There was a long discussion; the Virginia plan | tributes the Zodiacal light to the reflection was adopted at one time and then set aside; finally of sunlight from a ring of small particles sur- 1 did not question this. Sin, sorrow and the present arrangement was adopted. The idea was rounding the solar equator and extending as that the electors would be the best men in each State: far as the orbit of Mars. A somewhat similar explanation has been put forth by Messrs. Sherman and Schaeverle in America.

Earth.

The form of half of the ring is roughly indicated in the accompanying diagram, which plane of the sun's equator to Mars and including, therefore, the earth. The space inas filled with millions of small particles reflecting and scattering the solar rays. If the line of vision of an observer upon the earth is directed toward a or b of the diagram it traverses only a thin stratum of particles. The light in that direction is accordingly weak, and corresponds to regions near the apex of the Zodiacal light. On the other hand a line of vision directed toward c or d will traverse a region filled with many particles and the phenomenon will appear, consequently, more brilliant and more extended. A line vision so directed corresponds to a view of the regions near the base of the Zodiacal light The gegenschein corresponds to a line of visio. directed exactly away from the sun. several occasions M. Brenner (and other observers) have seen the Zodiacal light extending in a continuous are from the sun to the generathein 180 degrees distant from it along an unbroken are of light. The foregoing very simple hypothesis is not new, as has been said, and it is not certain that it is true. Since there are several weighty objections that may be alleged against it-for example, the question whether the particles of the nebulous ring may not have an appreciable size, and he subject to a phase, therefore, Webster is wrong, that's all. He followed Dean | being lighted only on one side, as the moon which are too much neglected.

PHOTOGRAPHING ASTEROIDS.

It is well known that new asteroids are discovered nowadays by photographic telescopes. A suitable plate is exposed for an hour while the telescope is made to follow the motions of the stars from rising to setting. a circular dot. Its image has not moved relatively to the plate, during the exposure months before he offers to rote. The educational An asteroid, however, is in motion among clause does not apply to citizens, white or black, whose the stars, and if the telescope is pointed to steroid it will be registered on the plate not by a circular dot, but by an elongated traffshort straight line corresponding in length like a happy accident, but it is noticeable that accidents of the sort happen only to

the assiduous. Prof. Eikin of Yale University has recently published the results of photographic ob-servations upon the velocity of shooting stars. The meteors are photographed on stationary plates and each meteor leaves a trail of light. The trails are mechanically interrupted by ser ens, alternately opaque of space would alone forbid a seriatim reply. and transparent, revolving in front of the plates at known rates. From a combination of observations of the sort taken at two (God's) will, he shall know of the doctrine stations by like instruments Prof. Elkin has whether it be of God" (John vii., 17); and deduced the absolute velocity of five meteors as the questions of "W" are mainly concerned as follows: 34.4, 32.0, 32.4, 39.8 and 34.0 kilometers per second—that is, about fourteen that a general reply should be limited to miles per second. If these velocities are this particular. compared with the velocities of bodies moving in parabolic or elliptic orbits it will be found that the actual velocities observed when considered in connection with his ips are always less than those calculated by dixit that "the difficulty with 'G' and many about eight to fifteen kilometers per second. and these last numbers, therefore, represent the retarding influence of the earth's at-

STATISTICS OF ASTEROIDS

M. de Freycinet of the Institute of France statistics of the asteroids that lead to inter- certainty; to have a distinct and certain esting conclusions. Taking the 428 asteroids. the elements of whose orbits are well deter- a clear and certain perception; to feel assured; mined, he divides them first into three groups, to be convinced or satisfied." (American according as the inclinations of their orbits to the ecliptic lie between 0 degrees and 10 siders the personal relation of an individual degrees, 10 degrees and 20 degrees, 20 de- to a given matter. To demonstrate congrees and 30 degrees. He finds that the average eccentricity of the orbits of each group increases as the inclination increases. When "W" demands that "G" shall state Or, again, if the minor planets are divided into two groups by tracing a sphere whose radius is the average distance of all the minor planets from the sun, he finds that the average eccentricity of the inner group is greater than that of the outer. These and other systematic differences derived from so many separate cases point to a systematic cause which has been sought for by analysis. M. de Freycinet finds, mathematically, that if these planets had been formed in layers of cosmical matter successively abandoned as the solar nebula shrank as required by the nebular hypothesis, and if these layers had some States foreigners who have taken out their "first | been abruptly broken into fragments to form the planets, then the distribution of the eccentricities, &c., would theoretically agree with the distribution actually observed. From his analysis M. de Freycinet concludes then, that in the process of the formation right to vote quite another. A convict loses the right primitive nebula, there was an epoch when the sun was surrounded by several separate and distinct very thin rings. These rings a musical perception; and though an indi-were separated one from another by void vidual does know the truth of the matter, spaces, and in breaking up they gave rise to the asteroids which are now divided into to be in the proportion which the number of males so excluded bears to the whole number of persons entitled itive rings. Statistics of the sort are of exto vote. See the Fourteenth Amendment. The vital sta-tistics of the new census have not been published yet. general processes which conceivably may have been effective in the formation of the solar system as we know it, but they should be received with caution, as it is impossible to be sure that all the data have been included in the mathematical equations lat the base of the analysis. Groupings of the sort discussed may conceivably have been produced G. F. R.-A jury gets a dollar for each case in after the formation of the small planets by which he acts. If the case is a long one he may get | perturbations of their primitive motions, or m other wars -

CHRISTIANITY AND CONFUCIANISM. The Christian Argument, Like Math Proceeds From Axioms.

To THE EDITOR OF THE SUN-Sir: Your correspondent "W." asks, in reference to my previous letter, if I do not assume too much in saying of Confucianism that to the learned it is illogical, to the witty ridiculous, to the dreamer prosale, and adds "Cannot this also be said of the Christian religion?" He overlooks the fact that I did say it of the Christian religion and not of Confucianism. I furthermore said of it-the Christian religion-that it was a stumbling block to the Jew and fool-ishness to the Greek, quoting St. Paul.

In the next sentence "W." infers blas-THE ZODIACAL LIGHT.

Mr. Leo Brenner, director of the observathe will of God, as exemplified in my having written "He that doeth His will shall know of the doctrine." Here he overlooks the fact the Lord Jesus Christ.

"W." asks again how I know that "Chrisorigin?" This is a large question. Perhaps the best and briefest answer is: By endeavor-

"W." also takes exception to my assertion that Christ has broken the power of sin, death two thousand years of missionary work sin, death, hell, sorrow and despair remain death still remain, but, thanks be to God for His unspeakable gift, their power for evil is forever broken.

I did not say in sweeping terms, as "W." says I did, that "it is only given to a few chosen spirits to truly know the love of God." I said that under certain exceptional conditions it was only so given to know the love of Christ. The comments that he makes upon his own misstatement are unwarranted

by the words which I wrote.
In continuation, "W." says that "the difficulty with 'G.' and many other of the elect is that they assume and presume too much." I must beg that he will not consider me discourteous if in reply I point out what seems to me to be the difficulty with him and others of the school which he represents. It is, in my opinion, a tendency to dispute doctrine and assertions without taking the trouble to examine them closely enough to form a clear idea of what they really are. I must offer his own letter in evidence. It shows that he read my letter, and wrote his own, so hastily, that at a given moment he did not know whether I was speaking of Christianity or Confucianism, or whether I was stating an exception or declaring a general law He cuts a sentence in two, and in answering one-half, forgets the other. It is not thus that serious subjects should be approached. In regard to the whole question of revealed

religion the religion of Christ, in other words-I would say this: Like the exact sciences, it rests upon assumption. I do not know if "W." is conversant with mathematics. If he is he knows that the whole science of geometry rests upon certain undemonstrated equal to the same thing are equal to each other. Another is: Only one straight line can be drawn joining two given points. If the student of geometry refuses to accept these dogmatic assertions as indisputable facts, without any proof whatever, he may as well close the book at once, for though they cannot be demonstrated the whole fabric rests upon them, and not one step further can he go without them. If he finds himself unable to admit them absolutely he has the resource of admitting them conditionally, that is, of assuming them as true. If he will do this the whole magnificent field of geometrical research lies open before him, and as he proceeds, step by step, he will become more and more convinced of the truth of the preliminary assumptions which have led him to such grand results. If he pursues his mathematical studies still further, in a fair-minded spirit and earnestly desiring that the assumptions he is called upon to make may be justified by the result, he will find that he o the asteroid's hourly motion in its o bit. | calculate the periods of the heavenly bodies The known asteroids, some 450 in number, and their pathways through the interstellar Numen convivae presente agnoscite numen.

Nympha pudica Deum videt et erubuit."

Are being continually rediscovered in this spaces; and predict with unfailing accuracy their positions twenty years hence. If he should insist on stopping to cavil at the thresh-tment and not to reason or external fact.

water saw its God and blushed." We do not know | berg of no less than five of these small bodies | first step to a knowledge of its power is to It is thus with the Christian religion. The on one plate. All of the n were then situated | accept its axioms. There is no other way. in the constallation Pisces and they were all The things which we most firmly believe, comprised in a space of about one minute either in mathematics or religion, are precisely of right ascension by about five degrees of declination. Their magnitudes ranged from twelve to thirteen. Such a discovery seems This brings us back to the text: "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of

myself." YONKERS, N. Y., Dec. 27. To Know or Not to Know?

TO THE EDITOR OF THE SUN-Sir: The criticism of Christianity by "W" in to-day's Sun so abounds in interrogation that want

with this ability to "know" it would seem

The repeated occurrence of the phrase "does he know" in these questions of "W" when considered in connection with his ipse other of the elect is that they assume and presume too much," evidences that he considers "to know" as synonymous with "ability to demonstrate," which is altogether contrary to the facts. To demonstrate is "to prove beyond the possibility of doubt or contraas printed some considerations upon the diction," while to know is "to perceive with knowledge of or acquaintance with; to have Encyclopædia Dictionary) To know con-

whether he knows this or that concerning the truth of a doctrine of Christian belief he seems unaware that the demand involves nothing further than affirmation or negation on the part of "G." The affirmation of "G" that he does know involves no obligation that he should demonstrate the truth of what he believes; for the truth of a matter may be known and yet in itself be incapable of demonstration. The truth of a matter does not rest upon the capability of its being demonstrated, but upon the ability of its being personally perceived as true. The ability to know a truth varies with the individual nature of the truth itself. Thus it is true that the sum of all the angles of any triangle is equal to two right angles. This is a geometrical truth, and it is possible not only to know its truth personally but also to demonstrate the nature of its truth to of the solar system by condensation from a another. It is no less true that Chopin's "Nocturne in E Minor" is beautiful, but this is a musical truth, to know which requires it is altogether impossible for him to demonstrate that truth to an unbeliever who lacks a musical ear. It is an unquestionable truth that Raphael's Madonna is beautiful but the truth is artistically perceived, and it is impossible to demonstrate the truth of the fact to one who has not an artistic eye. In the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

(I. Corinthians, il., 14). The Christian believer indeed knows the truth "of the doctrine whether it be of God," but the spiritual nature of the truth renders it incapable of demonstration. As the musical truth must on horseback.

"No."

"I reckoned not. I don't believe I'd go down the trail that runs past Abe Gore's shack, if I was you. Abe had his hoss stole last week."

"But this isn't his horse."

"You don't seem to understand. I atn't you don't seem to understand. I atn't you of stealin' his hoss. I'm simply intimatin' to you that at present Abe happens to be in need of a hoss purty bad. I wouldn't go down that road if I was you." like manner "the natural man receiveth not

be musically perceived, and the artistic truth be artistically perceived, so must the spiritual truth be spiritually perceived. PHILADELPHIA, Dec. 27. C. G. PURCHE.

The Christian Attitude Criticised.

TO THE EDITOR OF THE SUN-Str: The letter of Mr. G. Illustrates in itself one of the great distinctions between Christianity and Confucianism, and conspicuously shows the common mental attitude assumed by Christians when discussing the claims of other religions or philosophies. This attitude is first that of intense egotism or self-sufficiency. as is shown where Mr. G. says that "it seems hardly necessary to formally refute any arguments which might be advanced to prove the superiority of the former. Thus, he is so certain that the doctrines and results of Christianity, when tested by appeal to facts and human reason, are so superior to Confucianism and all other systems of religion or philosophy that it is not worth while even discussing the matter.

"Now, this is certainly root a modest attitude in which to enter a discussion, to say the least, and it seems to be assumed by Mr. G. chiefly because of his strong faith or deep con-viction that Christianity is of "Divine" origin and therefore necessarily infallible, whereas Confucianism and other religions are of purely "human" origin. After thus begging the main question by the strong assertion of his deep conviction or "faith" in the superiority of his own religion, which he has evidently intended as an argument to prove its superiority, he then goes on to attempt to analyze Christianity and to present some arguments why it is superior. In doing this he makes the strange sta ement that all other religions or philosophies appeal to or are founded on man's sentiment or imagination, whereas Christianity is not. Now, it is at this point that I think he commits a great fallacy, for I think it is clear from his own line of argument that the reverse is just the fact, and I believe it can be shown that all his own arguments are purely "sentimental." And by sentimental I mean what is based essentially on individual inward feeling, emotion or conviction and not on external rational evidence or natural reasons or facts.

Thus, his main proposition that Christianity is necessarily superior to all other systems because it is Divine is obviously based primarily on his own "sentiment" or inward feeling or conviction due to his religious faith, and not on any rational facts or evidence that he can adduce, for how will he prove to us that Christ and His religion were not just as human as that of any other relie gious teacher? Christ's own people, the Jews, emphatically assert and positively believe that He was no more "Divine" than any other man, and that no more credit should be given to His teachings than to that of any other well intended sage, teacher or prophet, and that it is blasphemy and idolatry to regard any man as God. How then can Mr. G. expect men of an entirely different race, like the Confucians of China or the rationalists and undemonstrable assertions called of America, to treat Christ and His system axioms. One of these is: Things which are in any different way from that of His own in any different way from that of His own people, the Jews, and not subject His claims to the impartial test of human reason and natural facts?

Cannot Mr. G. therefore see that his assertion of the divinity and superiority of Christianity is not really an argument at all, but it is only a "sentiment" as it is based on the internal feeling or conviction of his "faith" and not on any external demonstrable fact or reason? If, however, Mr. G. thinks ho can prove a thing to be right by the mere assertion of his intense faith that it is right, and by the inward feeling of rest or peace that his faith brings to him-and this is his chief argument-then of course by the same process the Jew can just as easily prove that Mr. G. is wrong, by simply retorting with the assertion of his intense Jewish faith that Christ and Christianity are very human and very erroneous, and by pleading the great feeling of soul satisfaction that the assertion of this Jewish faith gives him and has given the Jew for ages through the dark. can weigh the planet on which he stands, est trials and persecutions designed to make

him give it up.

There are two other points in Mr. G.'s The first is where he says that w religions or philosophies may be good in prosperity Christianity is the only one good in adversity. Now this again is pure "sentiment" and egotism, and it will not stand the test of fact or reason when applied to the case of the Jew, the Mohammedan and the Hindoo and others who have each adhered to their respective religion under the most adverse circumstances and have doubtless got the greatest inward or soul satisfaction from it, notwithstanding all the attempts of Christians and others to make them give it up. The third sentimental argument Mr. G. gives us is where he asserts that Christianity is superior because "Christ has destroyed the power of death," &c. Now this is again based entirely on the sentiment of his "faith." for is it not a fact that the world. with all things in it or outside of it so far as we know, has gone on just the same since Christ's time as before, and that men die every day just the same as they ever did and that death is just as much of a hopeless fact as ever, and existence after death just

as great a mystery as ever? Now. I don't present any of these arguments or criticisms to revile Mr. G.s faith in his religion or to question the happiness he gets from it, for I respect the conscientious convictions of all men and admit the comfort they get from them. I attack only the illogical and egotistical idea that any man can prove anything to be true in reason or fact because he intensely believes it to be so and gets great soul satisfaction from this belief, as that is "sentiment" and "selfsufficiency" pure and simple, and is no rea-

son or philosophy at all If, however, Mr. G. is willing to come down out of the clouds of his assumed superiority in the infallibility of his own particular religious faith to the simple, honest, sincere and impartial ground of human reason and natural facts, we can then intelligently and soberly discuss the question whether Chrise tianity in theory or practice is really superior to Confucianism, when tested by purely natural, reasonable and philosophic principles and by the relative virtues of the peoples professing the respective creeds. At only one point in his letter does Mr. G. touch this reasonable and practical side of the discussion, where he says: "Minister Wu has himself furnished a most convincing argument on the other side) for the superiority of Christianity) by somewhat maladroitly inviting a judgment based upon observation of results as between the two." Now, here is a practical ground of debate. and I think Mr. G. is quite mistaken in thinks ing that Confucianism will suffer in theory by comparison with Christianity, if tested on the side of its philosophy by natural reason and common sense, nor will it suffer on the practical side if tested by the question of the relative virtue or morality in Christian and Confucian countries. And this

Mr. G. or other Christians. CHARLES M. BIOGINS. BROOKLYN, Dec. 26.

conclusion can, I think, be substantiated-

not by the assertion of "sentiments" but by

undoubted facts and reasons if desired by

The Point of His Warning. From the Indianapolis Sun. "You ain't acquainted around here much! be you?" asked the mountaineer of the man

on horseback.